

**Winning Christ
The Out-Resurrection
and
The Prize of the Up-Calling**

* * * *

By R. E. Neighbour, D. D.

* * * *

AN EXPOSITION OF PHILIPPIANS 3:7-15.

“But what things were gain to me, those I counted loss for Christ.
Yea doubtless, and I count all things but loss for the excellency of the knowledge of
Christ Jesus my Lord: for whom I have suffered the loss of all things, and do
count them but dung, that I may win Christ.
And be found in him, not having mine own righteousness, which is of the law, but
that which is through the faith of Christ, the righteousness which is of God by
faith:
That I may know him, and the power of his resurrection, and the fellowship of his
sufferings, being made conformable unto his death;
If by any means, I might attain unto the resurrection of the dead.
Not as though I had already attained, either were already perfect: but I follow after, if
that I may apprehend that for which also I am apprehended of Christ Jesus.
Brethren, I count not myself to have apprehended: but this one thing I do, forgetting
those things which are behind, and reaching forth unto those things which are
before,
I press toward the mark for the prize of the high calling of God in Christ Jesus.
Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be
otherwise minded,
—God shall reveal even this unto you.”

With growing conviction, it comes to us that the grasp of the epistle to the Philippians, 3:7-15, must center on an expression recorded in verse thirteen. Here it is: "THIS ONE THING I DO."

The chapter definitely sets forth the consuming aim of Paul in three statements. First, there is the expression: "*That I may WIN Christ*". Second, there is this: "*That I might attain unto the resurrection of the dead*". Thirdly, there is the statement: "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*"

When the Apostle said, "*This ONE THING I do,*" he may have meant that in view of the first two stated longings of his soul, he was centering every effort in a third and climactic ONE THING. On the other hand, the Apostle may have meant, that the three longings of his soul were all summed up in ONE THING; and that each of the three was an integral part of that ONE THING.

We believe that our second suggestion is the correct one. Let me show this by an outline of the scripture before us. This outline is given that you may at once catch our conception. Our treatise will follow the outline and enlarge upon it.

ONE THING I DO

I. PAUL'S CONSUMING PASSION EXPRESSED IN THREE DISTINCTIVE WAYS.

1. That I may win Christ.
2. That I might attain unto the out-resurrection.
3. That I might obtain the prize of the up-calling of God.
 - (1) In order to WIN CHRIST, Paul stated one act in three ways.
 - (a) "What things were gain, I COUNTED LOSS."
 - (b) "I count all things BUT LOSS."
 - (c) "I have suffered THE LOSS of all things."
 - (2) In order to attain to the OUT-RESURRECTION, Paul expressed a four-fold desire:
 - (a) He would know Christ.
 - (b) He would know the power of His resurrection.
 - (c) He would know the fellowship of His suffering.
 - (d) He would be made conformable to His death.
 - (3) In order to WIN THE PRIZE, Paul would do three things:
 - (a) He would follow after, to lay hold on full growth.
 - (b) He would reach forth toward the things before.
 - (c) He would press toward the prize.

II. PAUL'S CONSUMING PASSION WAS ONE IN SUBSTANCE, BUT THREE THINGS IN EXPRESSION.

1. To win Christ was the climax and capstone of both the out-resurrection and the obtaining of the prize.
2. To attain to the out-resurrection, was the resultant of winning Christ, and the

condition by which he might obtain the prize of the up-calling.

3. To obtain the prize of the up-calling was the unfolding of the deeper meaning of winning Christ, and of attaining to the out-resurrection.

III. PAUL'S CONSUMING PASSION ANALYZED.

1. The analization negatively stated.
 - (1) Winning CHRIST is not winning redemption.
 - (2) Attaining the OUT-resurrection is not being raised out of the dead ones.
 - (3) Obtaining the PRIZE of the up-calling is not obtaining the up-calling.
2. The analization positively stated.
 - (1) Winning Christ is winning an intimate place of power and honor in Christ at His coming.
 - (2) Attaining the out-resurrection out of the dead ones, is attaining a selection out of the raised dead, at His coming.
 - (3) Obtaining the prize of the up-calling, is obtaining a designated reward, distinct from the rapture of saints, at His coming.

With the outline above before us, we have much to consider. You will immediately grant that the subject matter will prove vital to all believers, inasmuch as it deals with distinctions in rewards which Christ will bring with Him, when He comes. Those rewards will depend upon the Christian's earthly work and walk.

Let us begin, by considering the first main division of our theme:

I. PAUL'S CONSUMING PASSION EXPRESSED IN THREE WAYS.

Whatever else may be said of the Apostle Paul, he was one hundred per cent for the things of the Lord Jesus Christ. He was no spiritual derelict, floating with aimless and reckless impotency, upon the sea of life. His ship was one all-unfurled, and all-a-tremble for the sail.

Three things express his purpose and passion toward Christ.

He sought to win Christ.
He sought to attain to the out-resurrection.
He sought to obtain the prize.

As we group these three things, we see how high and holy, how lofty and far looking was the ambition that consumed Paul. His ambition did not lie in the lowlands of carnalities; he pressed toward the uplands of spiritual conquest.

There was not so much as one longing glance toward the things he had left behind. These were all forgotten in the quest of the things before.

There was no regret because of things forsaken; no longings to return to the fleshpots that lay back in the channels of his old life and walk. Paul knew nothing of

the spirit that swayed Lot's wife and caused her to look back toward Sodom. His face was set like a flint toward a blessed sun rising.

There were no bridges left when Paul crossed his Rubican. The vista before him enthralled his eyes. He bent his back, set his pace, and fixed his gaze toward the call from the skies.

With Paul, the spiritual outweighed the carnal, the future out valued the past, and the prospect was more filled with glory than the retrospect.

Paul counted the things UNSEEN as greater than the things which are SEEN. He reckoned the heavenly city, the New Jerusalem, of far more worth than the cities of earth. He gave preference to the things of God, over the things of man. He delighted in the things above, more than in the things beneath. He followed after the things which are not, instead of after the things which are.

Let us now look more deeply into the first, of Paul's three aspirations. He wanted to win Christ.

(1) In order to win Christ, Paul did one thing—thrice stated.

- (a) He counted gain, but loss.
- (b) He counted all things but loss.
- (c) He suffered the loss of all things.

Three times in two verses, (7 and 8), the apostle writes the word LOSS over all that he once knew and loved. The things that he had formerly reckoned his chief assets, he now counted loss. Nothing of the old life, with its ambitions, was kept by Paul in the "credit" column—all were transferred to the "debit" side. In this step out of the old, and into the new reckoning, Paul saw much of suffering. The new life, and the decisions which it involved, were not entered apart from outside persecutions.

As the days came and went, however, Paul became the more and more determined to press on his upward way. He even concluded that he, after all, had, by way of comparison, given up nothing worthy of retention. As the glory of the new life, and its blessings in the heavenly places, dawned upon him, Paul counted the old life and its acquisitions as no more than refuse.

Under the dazzling splendor of the glory of God, Paul saw that the glories of earth, which he once loved, were but baubles: therefore, he thrust them all into the garbage can. Let us do, as did he.

And shall I give thee up, O world,
A world with banners all unfurled,
With pomp of glory, pride of gold,

With matchless treasures all untold,
With fields all filled with ripened grain,
With ships that sail a stormy main?
Shall I give up the joys of sin,
The very things men seek to win?
The pleasures, pastimes, frolics, fun,
And all thy things beneath the sun?

Yes, I will gladly count all loss
To follow Christ, and bear His cross;
Yea, I will count my loss, but gain,
So I, with Christ, may live and reign.

(2) In order to attain the out-resurrection Paul desired four things.

The far-flung purposes of Paul are steadily enlarging before our view.

(a) Paul wanted to know Christ.

Perhaps, in that first moment, when the light from heaven stopped Saul of Tarsus in his mad career, and cast him down, blinded, upon the Damascus road, he saw more of Christ than most saints see in a life time. However, that hour, with its dialogue with deity; with his revelation of a risen Christ; with its brilliancy of divine light, was but an appetizer to the apostle to the Gentiles. It only fed the flames of Paul's desire to know Christ.

Perhaps, in those fifteen days that Paul afterwards spent with Peter, he learned more of Christ and His ministry, of Christ and His message, than most theological students learn in a full course in the seminary. All of this, however, only spurred Paul on to *know Christ*.

Perhaps, in the years spent in Arabia, where Paul was taught the gospel by divine revelation, Paul learned still more of Christ and of the doctrine of His grace, than most men learn in a lifetime; however, this added knowledge only increased Paul's desire to *know Christ*.

Paul wanted to *know Him*—*not to know about Him*. Paul sought a fellowship *with* Christ, but he sought more; he sought knowledge of Christ, but he sought more.

It was not concerning the Babe of Bethlehem; not concerning the child Christ of the Temple; not concerning the man Christ of the baptismal waters that Paul wanted to know.

It was not concerning the Christ who worked miracles, who taught the people, who went about doing good—it *was not* concerning the Christ of Galilee, that Paul wanted to know.

It was not concerning the Christ of Gethsemane, or the Christ of the cross, or the Christ of the empty tomb that Paul wanted to know.

Paul wanted to *know Christ*. He was not satisfied with that which merely *concerned Him*, he wanted *HIM*. He wanted to know Christ the Godman. He wanted to dwell in Him; to walk with Him; to talk to Him.

Paul wanted to know the "springs" of the life and ministry of his Lord. He wanted to enter into the holy of holies, which safeguarded the inner impulses and promptings of Christ.

Paul wanted to know Christ, who was God-incarnate as He lay in the manger: Christ, who, in His twelfth year, held such an intimacy with the Father that He could say, "I must be about my Father's business;" Christ, who, at His baptism, received from the Father the plaudit "My beloved Son, in whom I am well pleased."

Paul wanted to know not the miracles of Christ, but Christ who healed the sick, raised the dead, and cured the leper. He wanted to know not the teachings concerning Christ, but the Christ who taught the 'people, and who spake as never man spake.

Paul wanted to know not about Gethsemane, the cross, and the empty tomb: he wanted to know the Christ, who, on the cross, was God made sin for us; who, in resurrection, was God seated at the Father's right hand.

The passion of Paul was not to capture a creed, to delete a doctrine, or to conquer a catechism. Paul sought a personal knowledge of Christ; he wanted to know the height, and the depth, the length, and the breadth of the love of Christ, and the Christ of love.

There's a yearning for Christ in my dreams of the night,
There's a longing to meet Him when cometh the light,
There's a cry in my heart throughout all the long day,
There's a prayer for His presence wherever my way;
My Beloved is Chief among thousands all fair,
He is bright as the morning, His hands drop with myrrh;
He is love altogether, this One all divine,
I would know Him forever, O lord, I am thine.
There's a spot in my heart which my Saviour doth own,
There's a love in my soul which is His all alone;
There's a place in my life which He only can fill,

For I seek but to know Him, to do all His will;
I would take me away to His heavenly place,
I would live in the glory and smile of His face;
Oh, I am my Beloved's, and He, too, is mine,
I will dwell with Him ever, O Lord, I am Thine.

(b) Paul wanted to know the power of Christ's resurrection.

Into the empty tomb (into which Peter rushed, and John entered with temerity) Paul cared not particularly, to go. Paul did not desire to go as a tourist, visiting a shrine; nor as a scientist, seeking to solve the philosophy of the mystery of all mysteries. Paul knew and accepted the fact of the resurrection, for he had known personal contact with the One who had been raised from the dead; however, Paul wanted to know the POWER of that resurrection.

Paul sought to know the power of the resurrection toward us who believe. He wanted to translate that power into his every-day experience. He wanted to discover in the empty tomb of his Lord, the power of the believer's victorious life.

Paul wanted to know, moreover, the power of the resurrection of Christ, as it is yet to be manifested, when all who are in their graves shall come forth. He wanted to know the force of the words; "I am the resurrection and the life." In Christ's resurrection, he saw his own; in Christ's life, he saw his own life forevermore.

Thus, it was that Paul saw in the empty tomb of Christ both a present and a far-reaching power. The resurrection was, to him, the climatic note of redemption. It was full of power. He wanted to know that power.

The resurrection held a large place in Paul's GOSPEL. Apart from the resurrection of Christ, Paul saw the cross of Christ helpless to save to the uttermost. He knew that saints, with Christ in the tomb, would remain forever of all men the most miserable. Therefore, Paul wanted to know the power of the resurrection.

The resurrection according to Paul played a full part in the believer's present-hour victory over sin and Satan. The resurrection of Christ to him was the stepping-stone to the believer's present moment exaltation with Christ in the heavenlies. To Paul, Christ raised, was Christ exalted far above all principalities and power. To Paul, Christ raised, was Christ leading His saints in the upward train of His triumph, and made more than conquerors through Him.

The resurrection of Christ, according to Paul, was the key to the up-calling and change of saints. Into the skies they yet shall go. Changed in a moment they shall be. The vile body of their humiliation shall yet be changed into the likeness of the glorious body of His glorification. Paul knew that all of this would be accomplished in

a moment, in the twinkling of an eye at Christ's coming; therefore, Paul wanted to know the Power of His resurrection.

Do you marvel that Paul wanted to know the power of the empty tomb? It was not of facts, nor of historical data that Paul desired knowledge. He wanted to know the power which lay back of those things. He wanted that power to become a potent factor in his daily experiences.

O risen Lord, I truly live in Thee,
Thy life throbs now in me.
Its power strengthens me,
It gives me liberty
Eternally:

(c) Paul wanted to know the fellowship of Christ's sufferings.

Having caught the power of His risen life, Paul was prepared to press his way into the fellowship of His sufferings.

Having known the power of, His resurrection, Paul was more than willing to pass with Him outside the camp, bearing His reproach.

And why not? Paul, knowing that the power of Christ's resurrection would lead him into the everlasting glories of both the earthly and heavenly glory of Christ, was happy to press back into fellowship with Christ's earthly sufferings.

Paul knew that the way of the cross, was the way to the crown. He was not willing to press back from his resurrection ground, into the old life of his own pre-conversion experiences; yet he was more than willing to press back from that ground into Christ's poverty.

Where is he, who, with ungrateful soul, would seek to wear the crown, without sharing the cross? Where is he who would press his way toward the reigning with Christ, without being willing to enter into suffering with Christ?

When once the power of the resurrection grips the soul, the yearning of the heart will be to know the travails of His cross.

These died in faith: they died a martyr's death,
Were tortured, stoned until they gave their breath;
Were mocked, and scourged with stinging pain,
With cruel sword were madly slain;
Some wandered all about
Were destitute,
Without repute;
Tormented, did not doubt;

All, through their faith, a good report obtained,
In ev'ry testing were by grace sustained.

To them God gave a martyr's lasting fame,
Amid His heroes, didst enroll their name.
What glory shall these victors share,
When they His matchless image bear
 In heaven's blessed light:
 Beyond all pain
 With Christ they'll reign,
 When passed is earth's dark night;
God, then their martyrdom will recompense,
And crown their worthy names with excellence.

(d) Paul wanted to be made conformable to Christ's death.

Paul had now reached the climax of the Christian's aspirations. The world is ever calling the believer to conformity to its conceptions and ideals; Christ is calling the believer to conformity to Calvary conceptions and ideals. What is the Calvary conception? It is to be found hidden in such cries as these: "Away with Him! Away with Him! Let Him be crucified!" It is discoverable in these words of Christ: "The prince of this world cometh, and hath nothing in Me."

Surely, if men have called the Master of the house, Beelzebub; how much the more will they call them of His household? Paul knew no greater glory than to bear in his body the marks of the Lord Jesus. He could say

I bear in my body the marks of the Lord,
These are my credentials, which I would record;
Diplomas and scholarship count I but dross,
I boast but the stigma and joy of His cross.

I seek not position, nor honor from men,
Be my "recognition" the scars which I ken
Are stamped on my body; these prove I am sent
From God an apostle to spend and be spent.

Let no one now trouble me, whate'er they say
Of good or of evil concerning my way;
The marks in my body full proof do declare
That I am the Lord's-His stigma I bear.

(3) In order to win the prize Paul would do three things

(a) Paul would follow after to lay hold upon full growth.

It was for perfection in spiritual development that Christ had laid hold upon him; therefore, Paul wanted to enter heartily into what the Lord had purposed for him.

The Holy Spirit came to dwell in the believer's heart, that He might transform the believer into the image of Christ, from glory to glory, "even as by the Spirit of the Lord".

Paul, therefore, would walk after the Spirit. He would yield himself to the Spirit's conforming work.

Paul would not remain a babe. He would reach that high altitude which God is pleased to call "a perfect man", grown unto the "measure of the stature of the fullness of Christ."

(b) Paul would reach forth unto the things' before.

We realize that Paul had already reached much; he had climbed many a height of spiritual development and power in Christ Jesus. Paul, however, did not feel that he had gone all of the way. He wanted to know more of the riches of the grace and glory of his Lord. He wanted to ascend still higher up in the scale of spiritual attainment. He did not by any means say that he had already apprehended all that there was for him to apprehend in Christ Jesus.

In order to reach God's best, Paul was willing to forget God's better. Paul had much, but he pressed on for more. He said, "Forgetting those things which are behind", because he would not forever dwell in the region of blessings already attained.

The children of Israel may have been content with experiences in the mount; however, the Lord said: "Ye have dwelt long enough in this mount".

Paul saw room for advancement, for added growth, for an enlarged place in Christ.

Paul saw what Israel failed to see; "There is much land yet to be possessed." There was much of glory, much of power to enter beyond his present position in Christ. None of us have so much, but that there are better things for us ahead.

(c) Paul would press toward the prize.

The prize was precious to Paul, not because it carried something of mere intrinsic value, something that would pamper the flesh and satisfy a pride of attainment. The

prize was precious to him because the prize centered in winning Christ. It was Christ, Himself, who was the great inspiration and aspiration of Paul.

Paul lived, looking to Christ, working for Christ, and walking with Christ. He said, "For to me to live is Christ." Then he could add: "To die is gain", because to die was Christ, in a newer and larger fellowship.

Paul was on the earth, but he was not earth-centered; he was in the world, but he was not a world lover.

Paul cast behind him the glitter and glare of Jerusalem's "Broadway", for the eternal beauty of the prize which lay beyond. Listen to him as he compared the earthly with the heavenly race: "Now they do it (run their race), to obtain a corruptible crown; but we an incorruptible."

Onward and never back,
 My eyes look on for aye;
 Onward and never back,
 I press a forward track;
 May I the "joy" not lack
 At break of day.
 Onward with mighty stride,
 The "joy" I almost see;
 Onward with mighty stride,
 All else I cast aside
 To win, whate'er betide,
 God's joy for me.

II. PAUL'S CONSUMING PASSION WAS ONE IN SUBSTANCE, BUT THREE IN EXPRESSION.

Paul sought,
 To win Christ.
 To attain to the out-resurrection.
 To obtain the prize.

Three things, yet three things summed up in "This one thing I do". Let us seek to grasp the inter-relationship of each of these holy ambitions, which led to one great attempt.

1. TO WIN CHRIST WAS THE CLIMAX, THE CAPSTONE OF BOTH THE OUT-RESURRECTION, AND THE PRIZE OF THE UP-CALLING.

(1) No one can sever his "winning Christ", from his obtaining the out-resurrection. The two are indissolubly linked. To win the one is to attain to the

other. There could be no winning of Christ, without the out-resurrection; and there could be no out-resurrection, without winning Christ.

(2) No one could sever "winning Christ", from obtaining the prize of the up-calling. They also are indissolubly linked. To destroy the hope of the one is to destroy the possibility of the other. In fact, we may truthfully say that winning Christ made certain the attaining to the "out-resurrection", even as the out-resurrection made sure the obtaining of the prize.

2. TO ATTAIN THE OUT-RESURRECTION WAS THE RESULTANT OF WINNING CHRIST, AND THE CONDITION UPON WHICH THE PRIZE OF THE UP-CALLING WAS BASED.

(1) Christ is the resurrection; and to all who are in Christ He will be, at His conning, the resurrection out of the dead ones. What we mean is this, that all of those saved by grace through faith, and therefore linked with Christ in His saving power, are, by virtue of that fact, made partakers of the resurrection out of the dead ones. Christ said: "Because I live, ye shall live also."

(2) Christ is however, the OUT RESURRECTION, out of the dead ones, only to those who WIN CHRIST. They alone will have a part in the out-resurrection, out of the dead ones. There is, as we see it, a distinction therefore, between the out-resurrection, and the resurrection out of the dead ones.

Just now we merely wish to state this fact winning Christ is the basis of obtaining the out-resurrection. The details of this out-resurrection will be developed later.

(3) Attaining the out-resurrection was correlated with obtaining the prize of the up-calling; because the first established the certainty of the second. All who attain to the out-resurrection will, therefore, obtain the prize of the up-calling. Had Paul been assured of a part in the out-resurrection, he would have been assured of the prize of the up-calling.

3. OBTAINING THE "PRIZE OF THE UPCALLING" UNFOLDS THE DEEPER MEANING OF "WINNING CHRIST," AND "ATTAINING THE OUT-RESURRECTION."

In our next consideration, we will enlarge upon these very things. Just now, we want to get clear in our minds a mere outline of two facts.

(1) Obtaining the prize of the up-calling unfolds the meaning of winning Christ, inasmuch as winning Christ was the very essence of the prize itself.

(2) Obtaining the prize of the up-calling, likewise unfolds the meaning of the out-resurrection, because the out-resurrection was the stepping stone to the prize.

The, fact is that Paul plainly linked the "attaining to the out-resurrection," to "obtaining the prize" when he said, "If by any means I might attain unto the out-resurrection" adding—"Not as though I had already attained . . . but I press toward the mark for the prize of the up-calling." With all of this before us, let us go in deeper.

II. PAUL'S CONSUMING PASSION ANALYZED.

1. THE ANALIZATION NEGATIVELY STATED.

We need to know what some things are not, as much as we need to know what they are. If we understand what they are not, and what they could not be, we will the better be able to know what they are, and must be.

(1) Winning Christ is not winning redemption.

We are saved by grace, through faith. Grace ends where worth begins. No one knew this better than Paul did. The Holy Spirit, through him, placed stress upon salvation as a free gift—a gift in no wise dependent upon any thing other than the sovereign grace of God, made possible through the blood of Christ, and the believer's faith.

When Paul counted all things but loss, he did it that he might WIN Christ, but not that he might be saved. Paul was saved by grace. He said, "When it pleased God who separated me from my mother's womb, and called me by His grace." "And if by grace, then it is no more of works: otherwise grace is no more grace."

Paul was saved from death and hell on the Damascus road. He never, after that day, sought redemption. He knew that he was redeemed by the blood of the Lamb. He knew whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him, against that day, when Paul spoke of winning Christ, he did not, and could not mean, therefore, that he was desirous of winning redemption, for he was already redeemed.

(2) Attaining the out-resurrection, is not attaining the resurrection out of the dead ones. This is quite as impossible, as it was for "winning Christ" to mean "winning redemption".

There are several facts relative to the resurrection which are clearly outlined in the word of God.

(a) All the dead are to be raised—both the just and the unjust. Of this, there is no need for argument. The Word of God is plain and final.

(b) All of the dead are not to be raised at one time. With the first resurrection concluded we read, "The rest of the dead lived not again until the thousand years were finished.

(c) All Christians will be raised out of the dead ones.

One of the startling things in the Word of God is the frequently recorded statement of the resurrection (ek nekron) OUT OF THE DEAD. The very expression "out of the dead", precludes the resurrection of "all of the dead" at one time.

Who then are the ones who will be favored by being raised OUT of the dead ones? Once again, there is no room for misgiving.

Let me give a few of the Scriptures where, "ek nekron", "out of the dead", occurs:

Matthew 17:9: "Tell the vision to no man, until the Son of man be raised again from the dead" (ek nekron-out of the dead ones).

Mark 6:14,16: Herod said, "John the Baptist is risen from the dead" (ek nekron-out of the dead ones).

Luke 20:35: Christ said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead" (ek nekron-out of the dead ones).

Acts 4:2: Being grieved that they taught . . . through Jesus the resurrection from the dead (ek nekron-out of the dead ones).

I Cor. 15:20, 21: "Now is Christ risen from the dead (ek nekron). "By Man came also the resurrection of the dead" (ek nekron-out of the dead ones).

Hebrews 11:19: "Accounting that God was able to raise him up, even from the dead" (ek nekron-out of the dead ones).

The apostolic preaching of the resurrection out from among the dead was a message that startled the world in the days of the early church. It was a blessed hope that lay before all saints. The saints were to be raised from among the dead, and live and reign with Christ a thousand years; while the wicked dead were not to be raised until after the thousand years were finished.

This resurrection (ek nekron), was the hope of the church.

It was "The resurrection unto life" of John 5:29.

It was the "better resurrection" of Hebrews 11:35.

It was the "resurrection of the just" in Acts 24:15; and in Luke 14:14.

(d) From among those who would partake of the resurrection from among the dead, Paul speaks of another class. Here are his words, That I may attain unto the resurrection (ek-anastasis—out resurrection) from the dead (ek nekron-out of the dead ones).

Here only, in the New Testament, do we find this peculiar Greek combination, combining "ek" with "anastasis". Upon this single Greek phrase, some have based the conception that Paul was pressing on to attain to the resurrection out of the dead ones, and therefore was teaching what is known as "A Partial Rapture". We cannot accept this for the following reasons:

- a. The Word teaches that "the dead in Christ shall rise first," it does not say that a limited number of the dead in Christ shall rise first.
- b. Tribulation saints who are saved and slain after the resurrection of "the dead Christ", will be raised at the end of the Great Tribulation (See Rev. 20:1-6).
- c. The Word teaches that we must all appear before the judgment seat of Christ, whether we have done good or bad. Not only the good shall appear.
- d. The Word does not teach that resurrection out of the dead ones is a reward, but that rewards will be meted out after the saints are raised.
- e. If Paul, so true and so victorious a saint, were not sure of his own resurrection from the dead, then the resurrection and rapture of saints would be open to but very few of the redeemed.

What then did Paul have in view when he wrote of attaining unto the OUT-RESURRECTION OUT OF THE DEAD ONES?

If we are right in our conclusion, Paul meant that out of the saints who partake of the resurrection out of the dead, there will be some who will attain to a special "placing"; this placing he called, the "OUT-RESURRECTION out of the dead."

This OUT-RESURRECTION was a grouping together of certain ones from among the raised believers, a grouping made possible by virtue of their having known Christ, and the power of His resurrection and the fellowship of His suffering, being made conformable to His death.

The Apostle, himself, tells us plainly what he means by the OUT-RESURRECTION. In one breath he says, "If by any means I may attain unto the out-resurrection out of the dead"; in his next breath he says, "Not as though I have already attained... but I press forward"-toward what? Certainly it was toward the out-resurrection of saints out from the dead. He said it was toward "the PRIZE OF THE UP-CALLING". Therefore, we conclude that the OUT-RESURRECTION and the PRIZE of the up-calling are one and the same thing.

We now come to our final conclusions—a summing up of what has gone before. These we will group under three heads.

(1) Winning Christ is winning a place of intimate honor and power in Christ at His coming.

This was Paul's great ambition. Paul knew, by the Holy Ghost, that not all saints would reign with Christ in positions of honor.

The whole Book of Hebrews carries such a message, and gives, withal, abundant warning to the saved, lest they miss that glorious heirship.

Other Scriptures corroborate the Spirit's message in Hebrews.

In Romans 8:17, we are "joint-heirs with Christ; IF SO BE that we suffer with Him, that we may be also glorified together".

In 1 Corinthians 9:24-27, we are taught to so run that we may obtain the prize. We are also urged to "so run", and to "so fight," lest by any means we should be a castaway—that is, lest we should be disapproved.

In 2 Corinthians 5:9-11, we are urged to "labor that we may be accepted of Him"—for, "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The Spirit adds: "Knowing therefore the terror of the Lord, we persuade men."

In Galatians 6:9, we are instructed that we shall reap, if we faint not. We are, accordingly, urged to "not be weary in well doing" and to "do good unto all men, especially unto them who are of the household of faith."

In Hebrews 3:6, we are told that we are His house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In Hebrews 3:14, the Spirit continues, "We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."

In Hebrews 4:1, is this word: "Let us therefore fear lest, a promise being left us of entering into His, rest, any of you should seem to come short of it".

In Hebrews 4:11, are these stirring sentences: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief".

In 2 Peter 1:5-11 are these suggestive statements: "And besides this, giving all diligence add **add, **add." "He that lacketh these things." "If these things be in you and abound." "So an entrance shall be ministered unto you abundantly into the everlasting Kingdom**".

Scriptures such as the above certainly have no reference to losing eternal life, or to any possible failure in being finally saved. They do, however, have much weight along the line of "winning Christ". They do show that crowns, rewards, and positions in the reign of Christ may be lost.

Certainly "winning Christ" is related to winning His "well done, thou good and faithful servant;" it is related to "Ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

If with Christ you would reign,
You must suffer His pain,
 And follow Him, bearing His cross;
You must share in His shame,
Bear His stigma and blame,
 And count the world nothing but loss.

If the Lord you deny,
And His sufferings defy,
 You will fail in obtaining the prize;
Out the camp you must go,
Bear His burden of woe,
 If you seek for rewards in the skies.

(2) Attaining the out-resurrection front the Lord, is attaining unto a select group from raised saints, at His coming.

Some may desire to place all of the raised saints into one glorious class. This cannot be scripturally done.

There is life, and there is life more abundant. There is entrance and there is an abundant entrance.

There are the disapproved, and there are the overcomers.

There is the resurrection out of the dead, and there is the out-resurrection out of the dead.

Paul had life, but sought the life more abundant.

Paul had entrance, but sought an entrance abundantly.

Paul had a place in the race, but sought to be not disapproved but crowned a victor—an overcomer at the end of the race.

Paul had assurance of his resurrection from the dead, but sought to attain to the out-resurrection out of the dead ones.

If there is a difference in being "IN Christ," and in "winning Christ," why may there not be a difference in the "resurrection," and the "out-resurrection?"

If there is a difference in being raptured, and being rewarded: why may there not be a difference in being raised out of the dead ones, and being in the out-resurrection, out of the dead ones?

There must be some word for differentiating the raised up saints who will merely be raised out from among the dead ones to be "forever with the Lord;" and those who will be raised from among the dead ones to reign with Christ in places of honor and power.

Shall God be unfaithful to forget our labor of love, our diligence in hope, and our fidelity to the faith?

Shall all believers—the lukewarm and the hot; the carnal and the spiritual, the idle and the active all stand alike after the resurrection? Impossible! possible!

If it is right to "so run," and to "so fight" then the prize may be obtained at the Bema; if it is right to count all but loss, to win Christ; if it is right to suffer, that we may reign; then, it is also right to seek to know Christ, and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death, in order to attain unto the OUT-RESURRECTION.

Strive to appear before His face
Confessed a victor ever;
Seek but to run a winning race
And wear a crown for ever;
Press toward the prize which lies before,
The prize of His up calling;
Then when you reach the other shore,
You'll have no fear appalling.

(3) Obtaining the prize of the up-calling is designated as distinct front the rapture of saints at Christ's Coating.

The up-calling and the rapture are one; however the PRIZE of the up-calling is distinct from the up-calling which is the rapture.

It is one thing to be caught up to meet the Lord in the air; it is another thing to be rewarded at the Bema of Christ.

It is one thing to be in the up-calling, it is another thing to obtain the prize of the up-calling.

With what rejoicing did Paul finally write: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.

Shall we chide Paul because he stretched every nerve as he pressed on to win Christ, to attain unto the out-resurrection and to win the prize? God forbid! Let us, the rather, follow on even as he followed on. Let us have the same mind, as that which possessed him.

Not that alone, but let us seek to stir up others, by way of remembrance, that they also may lay hold on all of that for which they have been laid hold upon by Christ.

Still pressing on,
Through flood, fire and danger;
Pressing the fight on the battle's long line,
Keeping the faith, till His glory doth shine
Still pressing on:
To earth but a stranger.

Still pressing on,
With faithful endeavor
Never to stop till His will we have done,
Never to lag till the victory's won,
Still pressing on,
O'er moor, fen and heather.